the Link

Concordia's Independent Newspaper

Tuesday, January 25, 1994 — Volume 14, Number 28

Concordia University — Montreal, Quebec

AGENDA

The Agenda is a free service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, indicating AGENDA on the envelope. Deadlines are 5pm, Friday for Tuesday issues, and 5pm Wednesday for Friday issues.

Tuesday, January 25

"The Pains & Prospects of Transition in Eastern Europe," a presentation by Dr. Mihailo Crnobrnja - former Yugoslavian Ambassador to the European Communities. 8:30 pm, H-767.

"North South Poverty - What is Poverty/ By Whose Standards?" A workshop examining kinship, community and access to land versus services paid for by cash. 2-4 pm, The Women's Y, 1355 René Lévesque W,Info: 866-9941, ext. 314.

Wednesday, January 26

Brown Bag Fellows Forum presents Sociology & Anthropology Professor Danielle Gauvreau speaking on *The Demography Situation in Quebec; Formulating Questions Before Looking for Answers.* 12 noon, 2149 MacKay, basement.

"Defend the Zapatista: Mexico, the Peasants and the Fight Against NAFTA." 7:30 pm, H-771. Info: 521-1983.

Friday, January 28

Performance Cabaret. 7:30pm, Mugshots (H-651). Sliding scale: $2-5. Info: 843-7069.

GENERAL

Black History Month Writers' Project welcomes submissions of prose, poetry or short stories (maximum 5 pages) on the themes *The Black Experience* or *Why a Chair in Black Canadian Studies?* Send submissions to: PO Box 388, Victoria Station, Montreal, H3Z 2V8. Info: 937-0365.

Have you ever been refused an apartment? Project Genesis is looking for volunteers to help fight racism and discrimination in housing. Info: Denyse or Anne-Marie at 738-2036.

Concordia Queer Collective NEW weekly meetings: First & 3rd Fridays at 5:30 pm, P-102 - General Meeting. Second & 4th Fridays, Z-105 - Discussion Group. Info: 848-7414.

Attention Native Students! Regular bi-weekly meetings of First Nations - Concordia are held at the Native Student Centre, 2110 MacKay, 3rd Floor, Fridays at 1 pm. Info: 848-7327.

Multi-Faith Dialogue - Brown bag discussions designed to promote understanding between members of different religious faiths. Wednesdays at noon, T-305 (the Graduate Students' Lounge).

Debating Society meetings: Wednesdays from 7-10 pm, or Fridays from 2-5 pm. Location TBA. Info: 848-7412.

Services for Disabled Students: Volunteers are needed to help us deliver many of the services our students use, such as readers, tutors, and assistants. Info: H-580, 848-3525, or AD 130, 848-3536.

Ham Radio meetings: personal two-way radio,television, computers, radio BBS, satellites, shortwave, electronic projects,emergency communications. Meetings every Tuesday, 7 pm, in H-644-1. Info: 848-7474 and leave a message. Classes start in February.

Coming Out Support Group - Questioning your sexual orientation? Mutual support in a warm & friendly atmosphere. Women: Thursdays, 7 pm. Men: Wednesdays, 7 pm. MI-02 (basement), 2130 Bishop. Info: 848-7414 or 848-2859.

Concordia Jewish Students Union announces a weekend retreat at LaColle. January 11-23. Contact Lorne at 848-7487 for more information.

Concordia Irish Society meets every Thursday at 8 pm. Come for coffee and enjoy yourself. Office also open througn the week during certain hours. 2020 MacKay, Rm 103. Info: 848-7411.

Hola Amigos y Amigas! All Latin American students interested in becoming members of the Latin American Students' Association, contact Roberto at 333-1947. Gracias.

Montreal Alliance of Aspiring Midwives (MAAM) welcomes enthusiastic people for group study and political action. Info: Liz, 933-1631.

Tashi Delek! All students interested in the Tibetan cause, join the friends of Tibet Club! Info: Tenzin, 646-7331.

Volunteers Needed! Parenthèse is a unique playgroup for immigrant moms and their children and is looking for volunteers. Tues. or Thurs. 1-4:30 pm. Info: Cyndy, 934-0354, ext. 354.

The Pakistan Students' Association is looking for members. Info: Adil, 287-0774.

Tel-Aide is a 24-hour telephone listening service and crisis line seeking volunteers who are empathetic and non-judgemental. Training is provided. Info: 935-1105.

Concordia Association for Undergraduate Students of English (CAUSE) meets every Wednesday at 5 pm, 2020 MacKay, P-103.

The Indian Students' Association invites you to become a member. Trips and other social events are planned. Info: 848-3533.

The Sociology and Anthropology Students Association needs students to help organize events. Info: Chuck Walsh, 522-6692.

Counselling Workshops/Groups - Make this semester an opportunity for growth and change! Sign up now for groups on: coping with loss and grieving; understanding your family; assertiveness training; building positive relationships; personal empowerment and career & educational planning. For more information call Counselling & Development, 848-3545/3555.

Prison Visit Program resumes Jan 25th and continues throughout the term. Participants should be willing to commit to 8 weekly visits. Info: Peter Cote, 848-3586.

Birth Control Workshops: Not sure what method is right for you? Explore your options in a small group setting with a health professional. Choice of dates: Feb 3, March 3, 17 & 31, 12 noon-1:30 pm, SGW Health Services, 2155 Guy, Rm 407. Info: 848-3565/3575.

continued on page 6

CLASSIFIED ADS

Rates: 20¢ per word for Concordia students (CUSA), 25¢ per word for other students and business ads. Deadlines are 4pm Friday for Tuesday issues, 5pm Wednesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone, fax, or mail.

TYPING

Success to all students in the New Year! WordPerfect 5.1. Term papers, résumés, access forms, applications, etc. 23 years experience—both languages, 7 days a week. $1.75/double-spaced page. 2 streets away, Peel. Paulette or Roxanne, 288-9638, 288-0016.

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Commerce Student, part-time help in data entry. Call Rob 696-2481, message.

GENERAL

Graduate Student Get-Togethers, School of Graduate Studies. Dean Martin Kusy would like to meet with graduate students once again this year on an informal basis. "Get-Together" sessions have been arranged for this purpose, from 5:30-7:30 pm at our Graduate Administration offices, 2145 Mackay Street, on the following dates: Second Semester: Wednesday, February 2, 1994; and Monday, March 7, 1994. Because space is limited, please reserve one of the above dates by contacted Ms.Kali Sakell at 848-3803. We look forward to seeing you.

Station 10's New Monday Night Jam. All levels welcome. Drums & amps provided. 2071 St. Catherine W, 934-0484. Beer specials all night.

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PERSONALS

Seeking Mr. Concordia Football. Remember Anthropology 202/AA. Rm. 433, Wed. evening, last semester? If so, call 341-8098.

LOST & FOUND

Three-legged orange cat, 7 yrs. old. Missing since fire at 54 Roy/St. Dominique Dec. 23/93. Any information would be appreciated. Please call 842-7509.

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Haitians continue fight for democracy

Aristide calling for action against military junta

by Carol McQueen

With the U.N. unable to return Father Jean-Bertrand Aristide to power in Haiti, Haitians worldwide are preparing to take matters into their own hands and restore democracy to Haiti themselves.

"Aristide believed that the crisis in Haiti should be resolved through peaceful means, but now it has reached the point that Haitians must prepare to solve their own problems," said Michel Sanon, coordinator of the Ralliement des Etudiants de Montréal pour la Liberté du Peuple Haïtien.

"David against Goliath"

Aristide's election in 1989 spelled the end of repression and human rights abuse perpetrated during the Duvalier era. With hundreds of foreign observers looking on, he won 67% of the popular vote. During his brief tenure in office, he raised the hopes of the Haitian masses with his commitment to democracy and justice.

"Aristide preached liberation, equality in respect, equality before the law and equality in justice. He wanted all people in the country to respect one another," said Sanon.

"Amnesty International's 1992 report stated that Aristide had succeeded in partly dismantling the old, repressive state structures."

Mahalia Verna, a Haitian Concordia student, agrees.

"When Aristide came along, he gave a lot of hope to people who were powerless, who had no voice. He was seen as David against Goliath, as providing a chance at full-fledged democracy and human rights," she said.

Aristide did not stay in power long. The military, backed by wealthy business people, disapproved of his popular support and his egalitarian policies. In September 1991, his government was overthrown in a bloodbath, forcing Aristide into exile.

U.S. responsible for fiasco

Although the U.N., supported by the U.S., imposed international economic sanctions against the regime and negotiated an agreement with military leader General Cedras to have Aristide return to power, democracy has not been restored to Haiti.

Sanon blames the U.S. and the U.N.

"The Bush administration was involved in the coup in the first place. Several civilian political leaders were on the payroll of the National Endowment for Democracy, a U.S. government organization. One of them was named prime minister after the coup, " said Sanon.

"The U.S. opposed Aristide because he was to liberate the Haitian people. In Haiti, the state exploits the nation. U.S. businesses get profit from that exploitation," he added.

SPOT THE DIFFERENCE

One of these presidents was elected by two thirds of the citizens of his country. He has become of a symbol of democracy and freedom for millions. Despite resistance from conservative elements within his own country, he has continued to struggle for justice.
The other president is eating ice-cream.

Graphic by Mark Brooker

Verna agrees: "The American government never was sincere when present during the elections. Haitians blame the CIA and the US government for strengthening the military's hold on the people. In the eyes of the U.S., Aristide is not the man to bring democracy to Haiti."

The U.N. negotiated the "Governor's Island Accord" with the military dictatorship which promised to allow for Aristide's safe return to Haiti on Oct. 15, 1993.

But Sanon says if it hadn't been for Aristide's vigilance, the accord would have led to his death.

"Aristide asked the U.N. to send a mission to help provide security for his return. He wanted it to go and demine the fields so he would not be killed. The Island Accord wanted to send him to a mine field, to land and get killed" said Sanon.

Sanon also criticized U.N. and U.S. sanctions on Haiti.

"Sanctions should have put a load on the backs of the elites so they would be forced out of power. Instead it was a gradual embargo. The masses are feeling the pinch. The U.S. wanted the people to blame Aristide for sanctions and thereby weaken his power base," he said.

Haitians angry at non-action

The Haitian community is fed up with this international stalling. Aristide has still not returned to the country and Haiti remains crippled by economic sanctions which those in power circumvent by bringing in products from the Dominican Republic.

Sanon thinks Haitians can overthrow the military dictatorship themselves.

"This regime is no stronger than the colonial power that enslaved our ancesters. We defeated Napoleon's army. We will repeat what we did in 1803," he said.

He stresses that Haiti needs everyone's help now.

"We would like members from other communities to be sensitized and to help us out. The U.N. has now turned a blind eye. It has dropped Haiti like a hot potato," he said.

Father Jean-Bertrand Aristide will be speaking at the Maurice Richard Arena on Wednesday, January 26 at 7 pm.

Students defeat Homolka publication ban with Internet

by Pat Micelli

TORONTO (CUP) — Students reading details of the Karla Homolka murder trial on a computer network are not violating the publication ban, says noted criminal lawyer Edward Greenspan.

Calling up the newsgroup files on the Internet (an international computer network) may defeat the purpose of the ban but not the ban itself, Greenspan said in an interview this week.

"I don't see anything wrong with individual members of the public defeating the spirit of the ban."

The confusion arises because people think there is a ban on the details of the trial, but there is only a ban on publishing that information, said Greenspan.

Homolka was tried for manslaughter July 5, 1993 for the deaths of two young girls. She was sentenced by Justice Francis Kovacs to twelve years in jail.

Kovacs' ban prevents Canadian media from publishing details of the trial until Homolka's husband, Paul Teale (formerly Bernardo), is tried on related charges.

University of Toronto student paper The Varsity grabbed media attention recently after printing a step-by-step guide showing students how to access Homolka newsgroups censored by the university.

Since the media coverage, students have given the guide much more attention. "People were going through the recycling bin to find old copies," said the guide's author, Sam Lee. "After it was on [local radio stations] there were some students in front of the computer terminals at [the library] with Varsities wide open beside them."

Many universities, including McGill, Western, Queen's, Carleton, and Waterloo, have taken the Homolka newsgroup files off their system.

In a memo explaining why he counseled McGill to shut down Homolka user groups, legal advisor Raynald Mercille said although a university is not publishing the information by having it available on a computer network, the network distributes newsfiles to other locations in Canada, and that could be seen as publication.

But Toronto criminal lawyer Paul Copeland said he doesn't think universities have anything to worry about.

"There are two issues here—whether it technically violates the ban, and whether the Attorney General's office has any energy whatsoever to prosecute it. I don't think they will... It's a very passive form of publication."

Natives on the radio waves

by Carey Frey

REGINA (CUP) — Canada's first Native-run campus radio station begins broadcasting this month.

The station, called Canada's First Nations University Radio (CFNU), will be run by the Saskatchewan Indian Federated College, the only native-run degree-granting institution in North America.

"The station was created so that pre-journalism students would be able to receive experience in radio," said Shannon Avison, faculty coordinator of CFNU. Avison also saw a need for a communication vehicle for the college.

"There is nowhere else that you can hear pow-wow music, Indian news, or programs in Native languages," said Avison.

CFNU will broadcast weekdays and the programming will include campus events, sports updates, alternative and pop music, talk shows and radio dramas, as well as some shows in Native Languages.

In the beginning, CFNU will broadcast throughout select hallways of the college and the University of Regina on closed-circuit carrier waves, using equipment borrowed from the college. Once the station is firmly established, they plan to apply for a CRTC license to broadcast city-wide.

The winner of tickets to Les Grands Ballets Canadiens Royal Winnipeg Ballet show Feb. 4 is:
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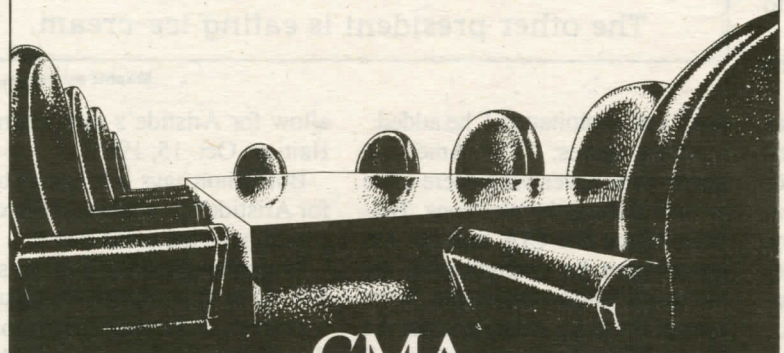

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Afterschool in Little Burgundy

by Ryan Robinson

Workers in youth programs at community centres in Little Burgundy are continuing to provide tutoring services to an increasing number of students, even though funding is dwindling.

"There are very little resources for the kids in the Little Burgundy community and these programs give them the chance to do something constructive with their time," said Nathan Hoedeman, a youth worker at Youth in Motion.

Students from both Concordia and McGill universities are helping out by volunteering every afternoon for tutoring sessions.

"We encourage kids to come here to work on improving their own skills and to make them realize that they have potential," he said.

The Youth in Motion programs are designed for teenagers in order to continue the efforts of community centres which appeal to younger children, such as the Tyndale St. George Community Centre.

"The kids that are going for their first year at Youth in Motion are able to cope with the type of program because it's what they're used to doing at Tyndale," said Shannon Bell-Wyminga, director of Tyndale St.George.

The Tyndale program is funded largely by church donations. Organizers have to find other means to keep the centre running.

The Protestant School Board has recognized the importance of the tutoring program at the centre and pays for the salaries of two part-time employees.

"The tutoring program is really making a difference with the way the kids are coping with school," Bell-Wyminga said.

"Our program coordinator, has really done a lot to develop and expand the programs particularly targeting some of the needs of the black community," she said.

Bell-Wyminga said parents are encouraged to volunteer their time at the centre in exchange for lower membership fees. This provides them with the sense that their contributing to something worthwhile.

However, Kim Kidder, program coordinator at Tyndale, said many of the families connected with the centre consist of single mothers who are extremely busy with work, or going to school.

"Our main focus is education," said Kidder, "since most of our kids are being bussed out of the area for school, they can't take advantage of the extra-curricular activities held there—especially tutoring."

Kidder said the staff at the centre is conscious of the issues facing the black community like racism and discrimination and the realities that go on in the children's lives.

"We do monthly cultural awareness activities...like Black History Month where we're dealing with educating views on certain issues concerning the black community," Kidder said.

Allan Marjerison, treasurer at Tyndale said the afterschool program employs a "practical Christianity" approach which focuses on giving kids the feeling of self-worth and achievement.

Classes are run in the evenings in cooperation with the Teaching English as a Second Language (TESL) department at Concordia.

Adequate funding for these community programs remains the largest problem faced by centres like Tyndale St. George and Youth in Motion.

"If we break even, we're really lucky," Marjerison said. "For 1994, we really don't know how we are going to manage."

Media for black history

by Stephanie Pajevic

For Pat Dillon, there's much to be learned about black history—and February's the month to do it.

The station manager of McGill's CKUT 90.3 and former public relations director of the Black Theater Workshop is urging people to support black projects, read literature by black authors, take in a show or go to an exhibit.

"Take the month to refuel your spirit for the other 11 months," said Dillon. "Let's not take the month and make it into a materialistic and marketable product for the black community.

"It should be very personal."

Dillon has been with CKUT for nearly four years and has been station manager for the last two. At first the work was hard and demanding, but Dillon says she has been enjoying her experience. Her listeners are primarily members of the black community and she offers what mainstream radio does not.

"Programming from the 'Black Block' counterbalances what is out there,"she said. "This is music and news by us and for us."

Her radio show also offers more in-depth news about the community. "By working at the radio station, I have been able to critically assess other media and their coverage of the black community," said Dillon.

She feels most media do not give adequate coverage of the black community, whereas Dillon takes the time on her show to cover crisis situations.

Dillon's experience with the Black Theater Workshop has also given her the chance to reach out to her community. She worked there from 1987 to 1991 and especially liked working with children when the Workshop toured elementary schools in Montreal.

"Children are a barometer for how well society is doing," said Dillon, who has a five-year-old daughter. She was encouraged when children took interest in the plays which dealt with race relations that the Workshop produced. "A lot of kids came up with questions about the arts."

Dillon says February is a chance to raise awareness of black history.

"They're not teaching it in school, so (parents) should take the time to educate their children," she said.

Dillon says she has been able to break certain stereotypes about the black community.

"The teachers were astounded... because the black community is producing and giving back."

Black History Month in perspective

by Chokey Tsering

Black History Month is not just a reflection on the past but also a preparation for the future, says Egien Scotland of the NDG Black Community Centre.

"The main reason our culture, any culture, has to know about their history is so that the tragedies and mistakes of the past are not repeated," Scotland says.

While highlighting the significant contributions of black people throughout time, Black History Month also aims at raising black consciousness and discouraging discrimination.

"There's a warped view a lot of people have about our culture because of stereotypes and misconceptions," Scotland says. "The more we educate the wider community about our people and where we come from, it'll give them a better understanding of where we're heading, who we are and what our values as a people are."

Elfrida Taylor, vice-president of Concordia's Umoja, a group whose name means "unity" in Swahili, agrees that promoting Africans and black Americans and Canadians gives blacks an opportunity to free themselves from the "negative associations placed on them."

But promoting a strong black self-image has been difficult, largely due to the educational system, Taylor says. She thinks that today's university education is severely lacking in black history content. Scotland sees this deficiency as having a negative impact on black youth's sense of self-worth.

"We have to show our people that they have value," he says. "All they learn about in school is that at one time our ancestors were slaves. How much self-worth is that going to give?"

The roles that black people have played in history are numerous. Inventions such as the blood transfusion, the traffic light, the electric lamp and the lawn mower are all black innovations. This kind of information is omitted from history books, but will be made available during February, says Scotland.

"We promote black awareness 12 months a year," he added. "We just try to push it to a wider community during Black History Month."

Con U activities for February

Umoja, the African Students' Association of Concordia and the Carribean Students Union are planning various activities for Black History Month.

Umoja deals with the political side of Africa, publishing a monthly newsletter containing news, editorials, sports and upcoming events.

"We pick particular issues in parts of Africa and discuss them. We address issues that affect us and try to challenge stereotypes," said member Sarah Woldegrabriel.

Umoja and ASAC are co-sponsoring speakers for Black History Month.

"We want to show black contribution in society and speak about political problems in parts of Africa," said Woldegabriel. "We want to bring out our culture."

There will be an ASAC display in the mezzanine on February 2nd, 3rd and 4th. In addition, a play dealing with the traditions of Africa is planned for March.

The Carribean Students Union (CSU) is the largest black organization on campus. There are about 80 registered members but at general meetings, the number exceeds 100.

"People can come in and just talk. We have everyday discussions about everything," said member Sharon Nelson.

The CSU's first Black History Month event will be a social gathering - a party held on February 2nd.

It is also planning to set-up a display in the mezzanine from February 14th to 15th.

The organization is sponsoring a lecture on Febraury 3rd by Dr. Leo Bentley and a play called "Our Last Heroes" - in conjunction with the Black Theatre Workshop - at the D. B. Clark Theatre

Other upcoming events include a fashion show and a retreat to Lacolle.

—Connie C. Wu

GENERAL - cont'd from page 2

Hey Cool People! CRSG is looking for volunteers. Drop by H-647.

Living on My Own - a program, sponsored by Head & Hands, designed to help young people living away from home for the first time. Registration begins Jan 17. Limited Enrolment. Info: Bruce, 481-0277 or 481-3643.

CJSU Welcomes students back to school. Drop by our offices at 2020 MacKay, P-203 and find out what's going on. Info: 848-7487.

Project 10 is a support group for lesbians, bi's and gays aged 14 - 25. Info: 989-1885.

CUSA Constitution Advisory Board will hold public meetings from 7:30 - 9pm, Jan 24 - 28, Ad-121.

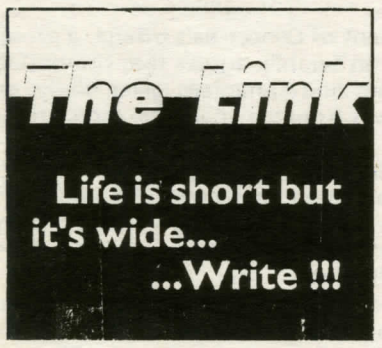
Grad Students - Call for papers for *Undisciplined: an interdisciplinary journal.* Info at the GSA, 2030 MacKay. Info: 369-8082.

WOMEN

The Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Each course provides verbal and physical techniques to help women deal with any type of aggression. Info: 284-1212. For Information on courses on campus, call the Women's Centre, 848-7431.

ACTION Self- Defense Course to be held Feb. 5&6 at Loyola. $20 for students. Register at the Concordia Women's Centre. Info: 848-7431.

Self-Help/Mutual Aid Group for women with eating problems and body image issues, sponsored by the McGill Sexual Assault Centre. Info: 398-2700.



Women's Employment Counselling at the "Y" helps women to seek employment, return to work or explore their interests and aptitudes. Eng. & Fr. Free. Info: 866-9941.

Non-Custodial Mothers - You are not alone. Part-time moms, support group for non-custodial mothers. Info: Heidi, 844-8578.

Women's Spirituality Circle meeting weekly to explore the dynamics of spirituality in our own lives. Discussions, readings, ritual, visualization, Tuesdays 11:30-1:00, Annex Z, Rm 105. Info: Daryl Ross 848-3585.

Shakti is a Women of Colour Collective embodying a Womanist direction. We are anti-racist, anti-sexist, anti-classist and lesbian & bi-positive. All women of colour are invited to participate. Leave a message at 398-7432.

Résidence Project Chance. Residential program for single moms on loans and bursaries or welfare. Call Susan Cross, 934-6199.

Lesbian Mothers support group, call Deborah, 274-8995 or listen to Dykes on Mikes, Mondays, 7 pm, CKUT, 90.3 FM.

The Women's Studies Students' Association has been resurrected. Help us become a force on campus. Tuesdays, 8 pm, basement, 2130 Bishop.

Feminist womyn's creative writing group, open to new members, meets every other Monday at the Concordia Women's Centre. Info: Dana, 521-8480.

"Acoustica," a festival for new Canadian female singer/songwriters, needs submissions and volunteers. Info: Hanna, 849-3791.

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CASA 1994-1995 ELECTIONS NOTICE!

The Commerce and Administration Students' Association is seeking candidates for the 1993-1994 CASA Executive. Positions to be contested are:

President	**Executive VP**	**VP Finance**	**VP Marketing**
VP Internal	**VP External**	**VP Non-Academic**	**VP Academic & Student Affairs**

The Nomination Period for the above positions shall be from Monday, January 31 at 9:00 am to Friday, February 4 at 12:00 pm. Interested Commerce and Administration undergraduates can pick up nomination forms at the CASA office, room GM 211-14.

Please note that nomination forms must bear at least 35 signatures and be handed in to the CASA receptionist by Friday, February 4 at 12:00 pm or the candidate will be disqualified.

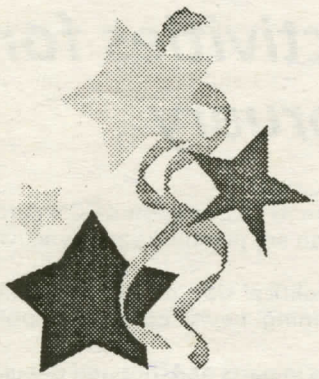
An all candidates meeting will be held Friday, February 4 at 4:00 pm in room GM 300-24.

The Campaign Period shall run from Friday afternoon after the all candidates meeting to Sunday, February 14 1994.

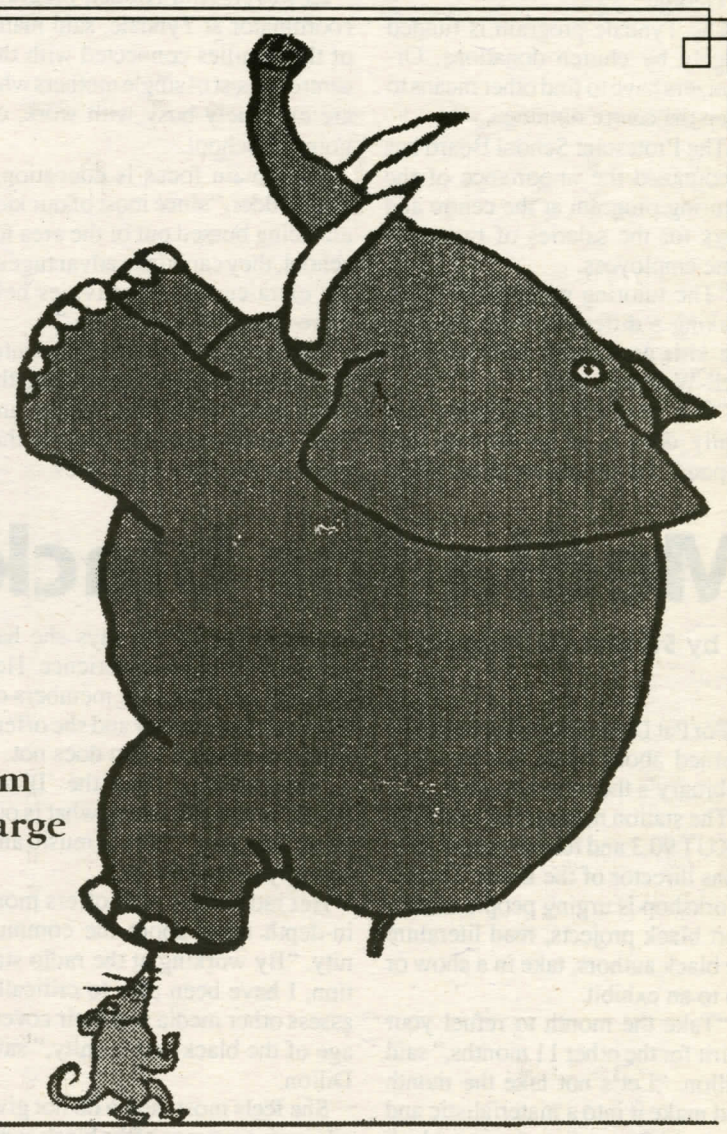
The Election dates are Monday, February 14, Tuesday, February 15, and Wednesday, February 16 from 10:00 am to 6:30 pm.

The Co-Chief Returning Officers for these elections are Barry DeWitt and Annie Yeramian. Any inquiries regarding the elections and referendum may be made to them at 848-7464.

Le Faubourg Ste-Catherine presents
"A Hollywood Cartoon Celebration"



Hollywood's most famous Cartoon Stars from the silent era to the television age are visiting Le Faubourg from *Jan. 20 to Feb. 6.*



A major exhibition of rare animation art and artifacts from the **Disada Productions** collection. Actual drawings and cels made by **Disney, Warners, Lantz, MGM** and **Hanna Barbera.** Add to this rare toys, and publications, and then there's something for everyone to enjoy.

Open daily from 10am-9pm
The exhibition is free of charge
(located on 2nd floor)

There's something for everybody to enjoy at
Le Faubourg Ste-Catherine
We're situated at 1616 Ste-Catherine W. (corner Guy)
For more information call: 939-3663

Two shows, two conclusions, one dream

by Don Collymore

Here I go again, putting my nose where it does not belong and walking where others dare not tread. Nevertheless, I am going to write this anyways. Why? Because I think it is about time somebody decided to talk. Besides, I am starting to lose my voice over arguments with my friends.

During my travels to T.V. wasteland, I encountered two shows that had a profound impact on me, and prompted me to write this essay. The two shows are *Murphy Brown* and *Seinfeld*. Both shows dealt with the issue of political correctness, which has become a touchy subject to date.

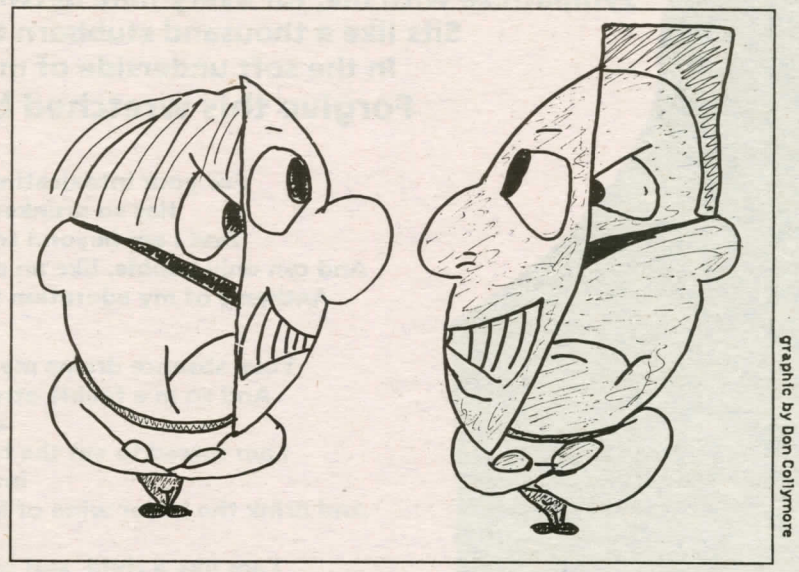
On *Murphy Brown* the FYI gang were forced to attend a political correctness seminar by the network after they received complaints by women's groups over comments made by Sam. He referred to women as "girls."

The whole political correctness seminar turned into a fiasco. Miles complained about Jewish jokes; Corky complained about stereotypes of Southerners; Murphy was tired of Sam's sexism; Frank was vexed by Murphy's reverse sexism; and Jim was fed up with everyone blaming the "middle-aged white male" for every social ill.

Even the lawyer who chaired the seminar walked out in anger after he was offended by a lawyer joke.

Later on, the FYI gang went to a small town near Portland, Oregon to cover a forum on unemployment. Unfortunately, nothing was accomplished because the studio audience spent more time arguing over political correctness than dealing with the issue at hand. Even a kid found the term "children" offensive!

In the *Seinfeld* episode, Jerry wanted to make-up to Elaine after an argument. So he bought a "cigar-store Indian." He presented Elaine with this gaudy gift in front of all her friends. Not only was Elaine not impressed, but an native friend, Julie, was offended. Throughout the show, Jerry tried his best to prove to Julie that he is not racist, but constantly put his foot in his mouth.



graphic by Don Collymore

What is the message from these two shows concerning political correctness? In *Murphy Brown*, the message was that political correctness has gone too far. It is now used to sidetrack from other pressing and real issues that concern everyone. In *Seinfeld*, the message was plain and simple: visible minorities are too-uptight and overly sensitive.

In the sixties, there was a great movement to end discrimination. Political correctness was one of the attempts by people to eliminate racist stereotypes that were outdated and offensive.

However, by the eighties this idea had been warped. It was replaced by hypocritical racism. For example: some people are against discrimination, but when affirmative action programs are put in place at their workplace these same people are the first to complain. They feel that the person only got the job because they were "black" or a "woman," etc.

They fail to realize that affirmative action programs are put in place to ensure equality for all by eliminating discrimination and have people be judged by their merits.

Unfortunately, the blame does not only lie with white society alone. So-called "leaders" within our own communities have often cried "foul" to cover up their own guilt or to get ahead of the game. Thus, this has created an "us versus them" situation where minorities feel that their views are constantly ignored by mainstream white society.

Meanwhile, some whites feel that these groups always complain too often and are too over-sensitive. They cannot understand why these groups can't forget the past. Thus, when a real racist, sexist or homophobic situation arises, it is ignored by one side, leaving the other side frustrated.

This cycle leads to intolerance. We refuse to "walk in the other person's footsteps," therefore we react like our old buddy Seinfeld who wonders, "Gee, what's her problem?"

Both sides sit back and scream that Martin Luther King's beloved dream is dead and that we should all separate from each other and revel in our ignorance.

Political correctness does not have to be passed around like a football to see who will win the game. It can be a means towards reaching that beloved goal of Martin Luther King's, where all of us learn to respect one another. We do this by acknowledging our inner prejudices and embracing each other's differences with open hearts and minds.

I guess some of you reading this piece must have thought that this is a nice idea, but that it's too utopic for today's world. (Or you're wondering if I smoked up too much before I wrote this.)

If I told you that this is an easy process, I would be lying, for nothing in life is easy and we are all human. However, the fight to end discrimination must be taken up. For we can no longer judge each other by our differences, but by the content of our character.

'Nuff said,

PEACE

Blacks in Latin America: the forgotten ones

by Gonzalo Nunez

"While the Hispanic heritage is much celebrated and praised, African heritage is avoided and ignored."
—Gladys M. Jimenez-Muñoz

We often think of Latin America as being exclusively the land of Indians, whites, criolles and mestizos. Very rarely do mainstream media and politicians refer to that land as the land of blacks, even though their presence in that part of the world can be traced back a few hundred years.

Blacks have been systematically excluded from the mainstream as well as from most influential social and political formations everywhere in Latin American and in the Spanish-speaking Caribbean islands. Even worse, they have been ignored, as if their presence in our continent's southern hemisphere is not worthy of any particular significance of tradition.

They are the forgotten ones.

Black people are not uncommon in Latin America. They have a strong representation within the general population of many South American countries. Columbia, Venezuela, Brazil and Peru are some of those countries were their manpower was essential during the subcontinent's centuries of slavery. That is how their history began on the American continent.

Blacks also settled on the Atlantic coast of many Central American countries, such as Honduras, Nicaragua, Costa Rica and Panama. But nowadays, their presence is proportionally stronger (in comparison to the white or Indian population) in those Caribbean islands where Spanish is the official language; the islands of Cuba, Hispañola (Dominican Republic) and Puerto Rico.

Discrimination

Being a black person in Latin America is no different than being a black person in the U.S. or in Canada. Both share the same daily problems of racism, discrimination, exclusion from power structures and are economically disadvantaged. Even though they don't speak the same language, they share the same language of frustrations and concerns.

Different places, same problems.

Whenever I travel to South America, I cannot help but ask myself two fundamental questions. Why is it that some of my own people haven't yet learned to respect our black latino brothers and treat them equally? Why is it that even today, in 1994, a mixed marriage between a white and a black person in Latin America often causes a family dispute?

Different places, same attitudes.

From food to religion, from dress to funeral rites, from forms of greetings to vocal inflections, blacks living in Latin America have taken part in almost all levels of the culture-making process.

But perhaps the cultural expression "par excellence" which has transcended all social classes and formations of people based on skin colour or ancestral background is music. Music with African roots.

It was developed and was made more sophisticated over several generations by black latino musicians. You can hear this music in any Latin American country as well as in North America, Europe and Japan. Salso, Meregue, Latin jazz, Cumbia and Samba have delighted millions of fine dancers all over the Western world.

Furthermore, their culture and ways have often been explored or referred to by many great Latin American award-winning novelists, such as Gabriel Garcia-Marquez, Isabel Allende, Mayra Santos and Alejo Carpenter, to name just a few.

Knowing all this, it is time for us latinos to acknowledge and welcome the idea that our culture not only contains elements of Spanish and Indian culture, but also contains African blood and African cultural elements. And be proud of that historical fact.

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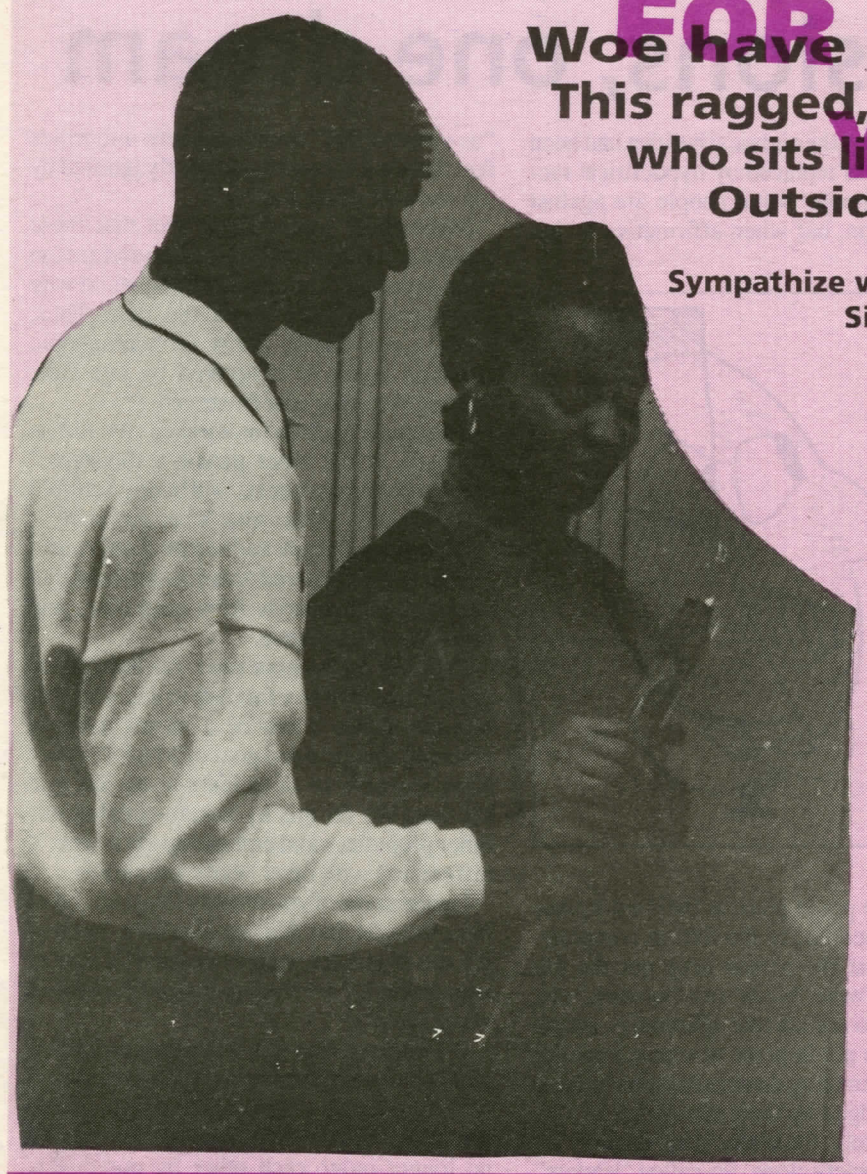
Your name can appear here! Come to H649 for details



FOR YOUR EGO

Woe have pity on this man
This ragged, twisted empty soul
who sits like a desperate beggar
Outside your heart's door.

Sympathize with me, for every mile between us
Sits like a thousand stubborn thorns
In the soft underside of my soul
Forgive this wretched being

For your intoxicating smile
Has so drunkened me
That I am beyond sobering
And can only babble, like an old fool
Anthems of my adoration for you

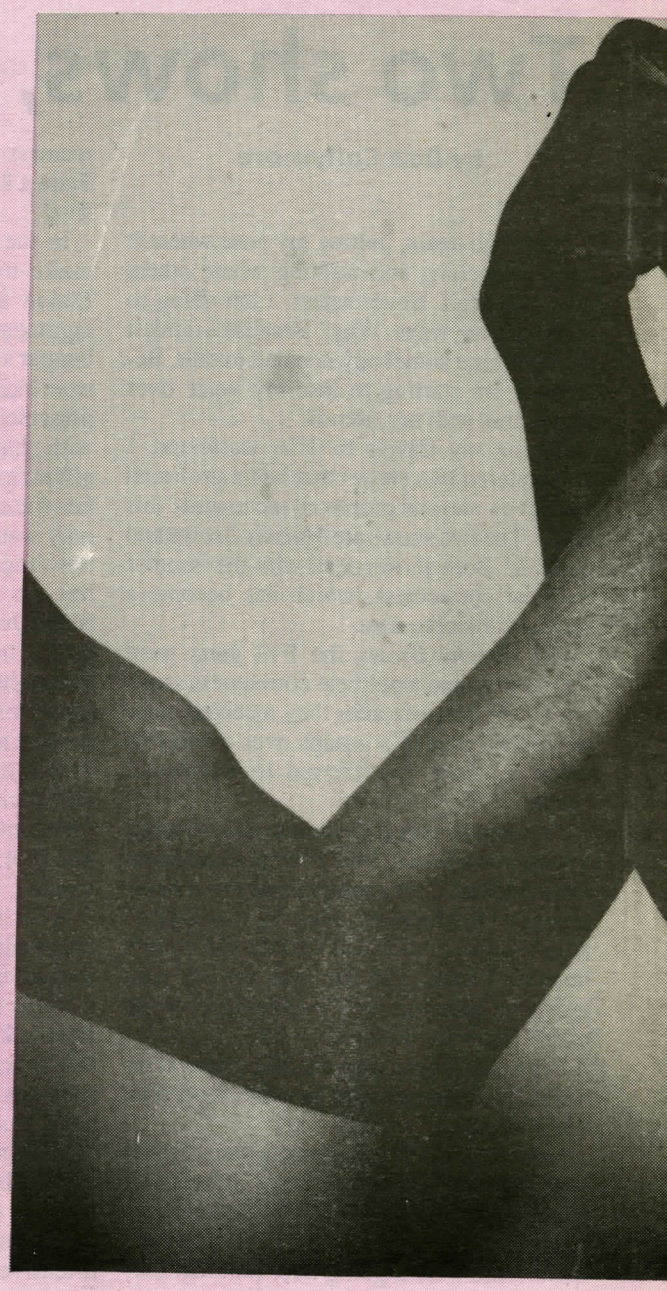
Your absence drains my insides
And so in a feeble attempt at survival
I am forced to eat the bread of insecurity
And drink the bitter wine of longing.

I am like a child, and so I cling
To visions of your curves
Your sensual walk
Your beautiful breasts
And to feel of your petite body against mine.

I am but a boy so I try pitifully
To live out these dreams when we are together
And store them away as prized possessions for
The times we are apart.

Please have pity on me.

—Manchild of UBIS



Positive portrayals

It is our opinion that the media does not or has not taken the time to view the majority of the Black population who strive with a positive vibration to attain goodness. The Black population still continue to be more positive in a world of negative portrayals.

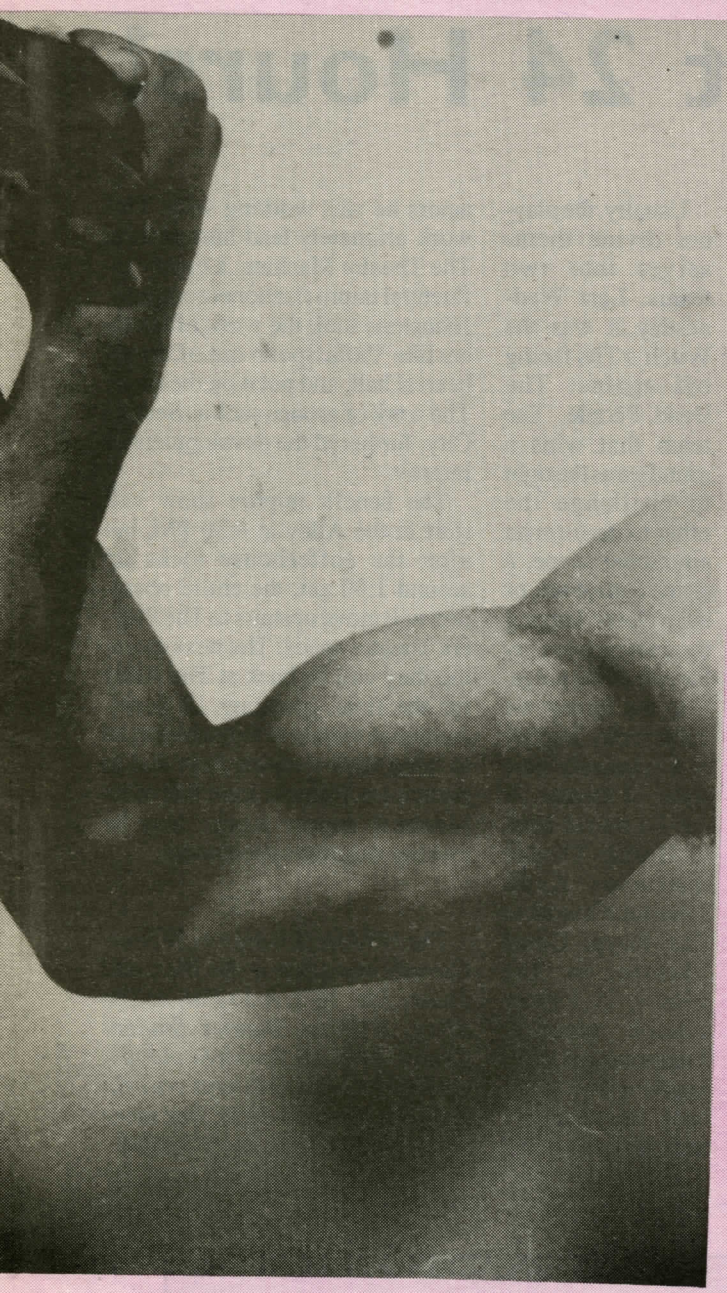
We see this outline as a reflection of who we really are. Our belief in family is still strong. Romantic insight are still prevalent and our women still stand proud by each other. Our commitment to education still strive in what could be called an oppressed community.

Let yourself view us as we are and how we perfrom in our natural habitat. We have obstacles that we must overcome. This is the same as every community, and like the rest we strive to maintain comradery. It is time to see us as we are and to understand and realize the contributions that our brothers and sisters have already made and continually make to the maintenance of this society.

It is time to realize once and for all that we the Black population have arrived and are here to stay. So, see us as we are and not by what other people think that we should be.

HAPPY BLACK HISTORY MONTH

Carlos Dyson Tross
and Sharon Nelson



IMAGES OF MY BLACKNESS

I have images of my People
Coming from our homeland
Legs and arms bound in chains
Coming to slave for the white man.

I have images of my People
In this forsaken land
Being held in the same shackles and chains
This time by a policeman.

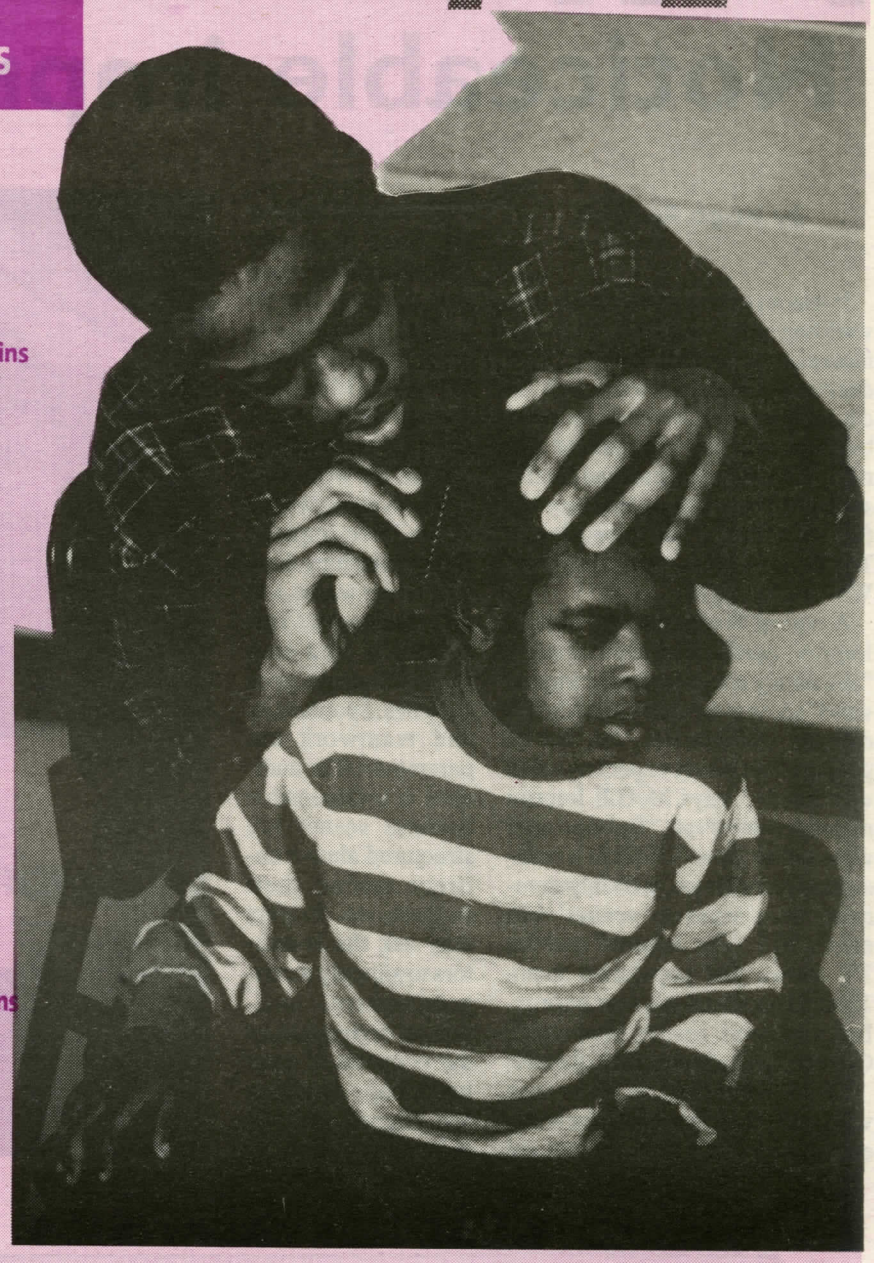
The Real image of my People
That we would like you to see
Is a race of Proud Africans
Standing tall in this country.

I see my brothers walking
With my sisters hand in hand
Proud of what she represents
A representative of My Tribal Land.

I see the powerful Arms
of my Brotherman
Standing in a Solidarity
of what we represent
As a race of hard working people
With culture and elegance.

When I look around me and see
What is surrounding me each day
Are the negative images of Broken dreams
that we just can't chase away.

But when my heart aches
When they try to keep me down
The images of the strength
of my forefathers
Just seem to turn things around.



The image of my Blackness
is situated in my strength
I have a legacy of which
I am proud ...

I have survived the middle passage
And four hundred years of pain
So when you look at me and see
Power, Beauty, Strength

And when you look at the fire in my eye
You'll always remember my name.

Carlos Dyson Tross

photos by Sharon Nelson

Noticeable improv in just 24 Hours!

By Hugh Rebeck

It was an evening filled with uzi-wielding piano students, pink banana enemas, approximately 25-30 deaths, a German dwarf, tips on carburetor repair, some damn good baklava and one omnipotent gorilla. But when the dust had finally settled it was obvious to everyone that the Witch's Tits were all over The Dead People —it was a typical Wednesday night.

A typical Wednesday for McGill Improv; performing their weekly "absolutely live, absolutely improvised" show at the Alley, the McGill campus coffeehouse. "A lot of people come in here expecting stand up comedy," says McGill Improv member Steve Pratt, "But that's not what we're about". This is a common misconception, probably stemming from stand-up venues with names like "The Improv" and the TV shows that popularize them. There is no mistaking true Improv. It is kamikaze, seat of your pants, Guerilla (and often gorilla) theatre.

This Wednesday McGill Improv will justify their reputation for being outrageous when they present the 1994 McGill Improv 24 Hour Comedy Marathon. The group will perform for 24 hours, straight, in order to raise money for the McGill Sexual Assault Centre, a crisis and counselling service for women.

The evening will be in the "free improv" format, meaning there will be no teams and no challenges, just simply a non-stop stream of spontaneous sketches. Spontaneity and teamwork are paramount. The audience is indispensible because scenes are structured almost entirely around their suggestions. Players may ask the spectators to suppply a non-geographical location, an occupation, or the contents of your lunch bag. Anything can happen, and almost always does.

Usually, the players divide themselves into two teams. Last Wednesday it was the Witch's Tits facing off against The Dead People. The team that wins a round earns the right to challenge the other to perform an emotional scene, a scene with genre, or even worse, leaving the audience to play the role of the judge.

In the format we know today, improv is a relatively new style of theatre. It can be traced back to British Theatre instructor Keith Johnstone's work at The Royal Court Theatre in the 1960's. A former school teacher, Johnstone was looking for a way to access spontaneity and creativity in the actors he was working with. This work ultimately lead him to form The Theatre Machine, a highly influential improvisational company. Johnstone took the work of teachers like Viola Spolin out of the rehearsal hall, and put it on the stage. The work of groups such as Second City, furthered the development of improv.

The benefit improv show will start in the Alley at 8:30 PM, but after the coffeehouse locks up around 1:00 am, the entire operation will move upstairs to The Players Theatre space. The next morning they will be back at The Alley for the final, gruelling 12 hours. Audience members are encouraged to bring their sleeping bags and to participate. Rumour has it that other Montréal improv groups may be making surprise appearances.

The 1994 McGill Improv 24 Hour Comedy Marathon is this Wed. and Thurs, Jan 26-7, 8:30 PM, at The Alley, William Shatner Student Centre, 3480 McTavish St. Admission is free, and workshops are held each Sat, from 12-2PM. For more info, call 844-1335, or 633-9956.

Bearing Your Cross

by Sarah Bowles

Growing up under a regime of technocrats (ie. the whole fucking world) and also being forced to grapple with the lead mantle of Catholicism can be quite a challenging expectation. Once weighted down with the basic tenets of science and religion and a heart that doesn't agree, you're in for a life of conflicting urges.

Marc Tessier, a graduate of Concordia's Fine Arts program in cinema and photography, presents his search for the meaning of human existence through surrealist photography and underground comic storyboards.in *Le moyen -âge de l'âme*.

The crucifix; every Catholic's perennial reminder of guilt, figures prominantly in his work. Twenty crosses are arranged like stations of the cross, with two scences of his quest alloted to each cross in "L'autobiographie d'un chercheur chapitre deux".

Placed as the only remaining pages in a book with its contents ripped out, as if the insight is incidental, the story of his development plays out with the humour and agony only a surrealist can depict.

Bill Bibliothèque is our guide for this journey for meaning. Bill, a lover of literature, is abandoned by a manipulator into a world of illusions. He needs a key to escape, and is offered one by a woman with keyholes for a head. It is later stolen by a plastic baby doll named Arpagon. A mysterious man later forges one on paper, a sly jab at Magritte's famous "Ceci n'est pas une pipe" with a pipe painted above. Refiguring representation, the man declares "Ceci est un clé" below a garish eye, the key to exit.

This eye, a wondrous guide, even transforms itself to represent sex. The muse Bill lusts after gives him her sex, which he feeds on. It forces hallucinations and an examination of traditional sex roles, as Bill contemplates the myth of original sin. Gender specific pubic hair on a beach, and a lot of bitten apples.

A sort of teacher, or guide, baptises followers in the sea of origin. Bill returns to to his imagined past, the dreamscape from which his consciousness flows. He is provided with further vision—walnuts that turn into eyes. A fragmented man shoots himself and is enveloped by the sand. The night is imprisoned by the sea. A baby is born.

"Le théatre de la cruaté" provides a darker exploration of life and the theatre. The sleazy core of a city, furnished with roaches and dildos and little dick clinics and emotionally disconnected humanoids is the arena for discontent and wisdom. Housed in wooden structure the size of a confessional, an ornately decorated canvas book announces a figure of artieries being pumped by several syringes. Inside, photos and comics alternate. A naked man with a screaming mouth for a face sits on stage, his giagantic form fringed by curtains. Baby's hands hold wires connected to his penis, Lilliputan fashion, while miniature men in suits with eyes for heads stand frozen at his legs, and an animal brain sits on the floor.

The comic yields insight into the relationship between theatre and human expression A woman tries out for a position in a freak show.

Her employer waxes on about depravity while masturbating in front of a sex show. involving a cross-dressing female Jesus nailed to a cross.Later, in the interview, he tries to rape her, but her cunt has teeth, and he ends up bleeding. She is assigned to a specific show, and dares anyone in the audience to participate. A death figure complies and opens it's mouth to reveal darkness and a fetus. A female figure emerges, places the baby inside her behind a door. The final frame shows the baby, the door, and a key.

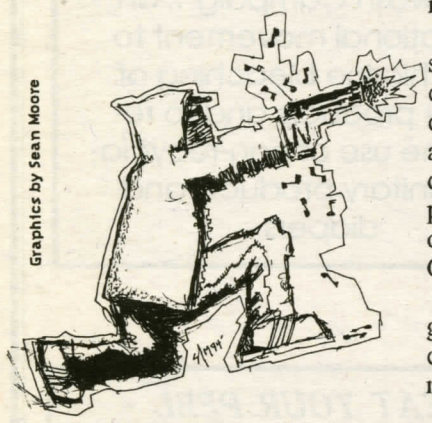
It's not necessary to understand this yet. Just remember, when you die, God *will* be laughing..

Marc Tessier exhibits with Luce Pelletier at Galerie Clark, 1591 Clark, Thursday to Sunday , noon until six, until February 8th.

Hey! Who's labelling who?

by Sarah Bowles

"Urban radio stations have announced that they won't play songs that glorify violence or misogyny.



Graphics by Sean Moore

'The Rap Sheet', a magazine, won't accept advertisements that show gun-toting rappers.

But for the moment, gangsta rap shows no signs of going back underground".

So reads the New York Times. In the standard condemnation of rap as excessively violent and sexist, the most recent backlash has seen popular press bending over backwards to indict performers as living proof of the effects of free speech.

A big paper, with big traditions, you can almost quite vividly picture how much the New York Times and its readership would like rap to go back underground and out of their faces.

The tendency of the press to focus solely on the gangsta rap stereotype serves as an effective means to silence the burgeoning creative voice of the black community, by misrepresenting the diversity of the rap genre.

"Snoop Doggy Dogg was under indictment on murder charges when his debut album went to number one on the Billboard album chart the week it was released. ...The rapper and actor Tupac Shakur, who moved from Digital Underground to gangsta rap was charged in the shooting of two off-duty officers in Atlanta and sexually assaulting a woman in Manhattan.

These are more examples from the New York Times. With the limited scope of coverage that surrounds recent developments in rap and black self-perception, the media perpetuates the racist myth that the black community is a homogenous culture of misogynists."

"Rap has the power to be subversive and that frightens people. Because it's so intertwined with African-American culture it could really lead to a lot of change and development in community self-perception", says Rima Banerji, Coordinator of Shakti, A Women of Colour Collective.

However, the heavily criticized gangsta rap is now also facing criticism from within the black community itself.

Dan Philip, President of the Black Coalition of Québec, says ":There are both negative and positive aspects to rap. It's unfortunate that the negatives are so constantly articulated."

"I'm not for censorship, but I think that it is imperative that society establish certain norms of expression, establish a level of respect. Within a democratic socieity people should be able to censor themselves."

"In this country there isn't a concrete definition of racism—people can take too much liberty. There are laws against the publication of hate literature, and I don't think that people should be able to get away with relatively the same thing through another form of media in speaking through music."

Ken Hamblin, a black DJ in Denver noted for his controversial opinions implores the public to think of the need for positive images within the black community. "It's a system that says if you're black, then we won't expect so much from you, we won't challenge you. Well, damn it, I think it's time we start demanding, challenging, expecting."

"We are teaching black kids that they are victims—the only victims—and that everything that goes wrong in life is part of the racist conspiracy. We are teaching them to be hostile, and it's leading to a kind of xenophobia."

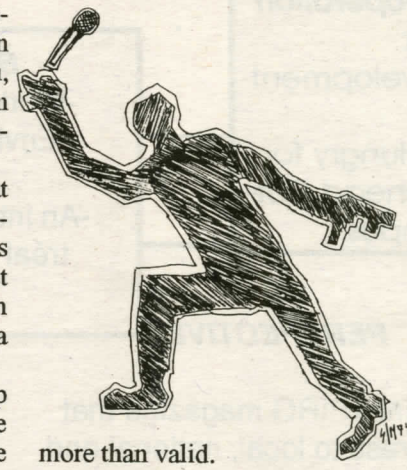
Philip says "(The negative rap that is focused on) affects the community's self image. That we live in a society that can't use its freedom to respect the freedom of others is reprehensible. This creates a sort of chaos, it uses images of violence against members to promote hate."

Banerji hopes that people will examine issues of sexism and violence in context. "Certainly we (the collective) don't support misogyny but it is very interesting to note that groups like Guns n' Roses can get away with all sorts of racist and violent material, yet no one is saying that white culture is misogynist."

"It's an issue of violence against women. People of colour are being targetted as particularly misogynist. It's another way of generating white patriarchy."

"As a woman of colour you're forced to choose. The criticism of rap becomes a way of splitting alliegances. By constantly focusing on the negativity in rap, violence becomes the way of defining people of colour. Not to deny that misogyny exists, but it's more important to look at the ways that this interpretation is manipulated."

With rap being a hot commodity, and albums selling by the millions, and the audience share spanning across cultural lines, this advice is more than valid.



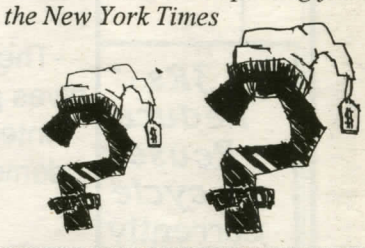
Continues Banerji,"People have to evaluate who is buying this stuff. And, more importantly, who is marketing it. The record companies are run by whites. The negativity has to be contextualized. We must look at patriarchy in general. Power structures have to be examined.—the white patriarchal structures are definetely misogynist, yet there is this perception that people of colour are sexist. Reducing one form of expression to an object forces misconceptions about cultural identity."

In examining record sales however, it is lamentable to report that the work of more 'educational' and empowering artists don't fare as well as the more violent, or the simply escapist. Queen Latifah's recent call for woman-positive messages in *U.N.I.T.Y. (Who You Calling a Bitch?)* fared nowhere near as well as the mass-marketed sugar fluff of Salt-n-Pepa. Latifah hung around about a 150 rating on Billboard in January, while Salt-n-Pepa hit the top twenty-five.

In a genre dominated primarily by men, many seem likely to discount their experiences because of what they see to be the restrictions of this 'uncouth' form. Banerji insists that by concentrating solely on the negativity, it serves to discount and exclude the voices of women.

Ah, so that's what this backlash is all about. And suddenly we remmber that there's Public Enemy, KRS-One, De La Soul and a slew of enlightened individuals entertaining and educating, with good music in the background keeping the message alive. Empowerment. No wonder so many people are afaid.

-with additional reporting from the New York Times



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Psykosonik
Psychonik
WaxTrax!/TVT

by anuska garcia

Now here's the decline of techno. **Psykosonik** trivializes a briiliant concept like techno-rave, sucks out all its substance and barfs up a trashy mixture of McDance-Pop and with the wit and relevance of a Super Mario Brother. The biggest drawback in this release is the jargon they serve up on a platter that would insult virtually any intelligent ambient techno or rave listener. Like an Ugly Kid Joe to rap metal funk fusion and Slik Toxik to heavy metal, Psychosonik are the sign of a new breed of Pop-Rave Leeches who really do not understand the concept of the music they are trying to emulate. Witness the elaborate thinkng behind the words in the track *Shock on the Wire :Mondo rave magnetic wave/Cyberbaby my love slave/ Computational attractivity/New world networked connectivity....* ad nauseum) This is the stuff rave and techno does not NEED, but will invariably get. Like every other rip-off band that they cite influences from (**Jesus Jones** and those bastions of misogynist teeny bopper dance music, **EMF**), **Psychosonik** are about as technical and serious as a kiddie BBS. Figures.... they just provided the soundtrack to a Nintendo game. They have an "online computer fanbase". Thank Internet that we have a **kill file**. Flame on.

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-Working on a Citizens' Action Guide to Environmental waste management on the Island of Montreal
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RAVEN -Realizing a Violence-free Environment Now
-Currently involved in the Whitewash Campaign, an international movement to stop chlorine bleaching of paper products and to reduce the use of non-recyclable sanitary products and diapers.

PERSPECTIVE
-The interPIRG magazine that gives press to local, national and international issues such as democracy, energy, transport, etc.

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Crossing into the land of recognition

by Sarah Bowles

The cover reads **Crossing the River**, a novel, by Caryl Phillips. The river is Phillip's grand metaphor. In water there are no signposts, no paths. The cover has black hands holding water, holding history. Both can evaporate or drain away. Lives escape in the same manner, entire histories are subsumed by the force of hate.

This isn't really a novel. It is a collection of refigured histories, an attempt to bring force to voices long clouded by the restricted access to self-determination.

This emotive political desire is explicit from page one. Indeed, it wraps around the stories contained within, like the beginning of a conversation with a point to make, and lots of anecdotes along the way. You end up back in the same place, the point having been obvious from the beginning, with the familiarity of other lives serving to cement the point.

"A desperate foolishness. The crops failed. I sold my children."

Caryl Phillips, one of the most noted young British novelists of the day, begins with a saddened retelling of the story people of African descent, the dramatic change in their fortunes after moving to North America and Europe and their even more acute horror of their sale by fellow countrymen.

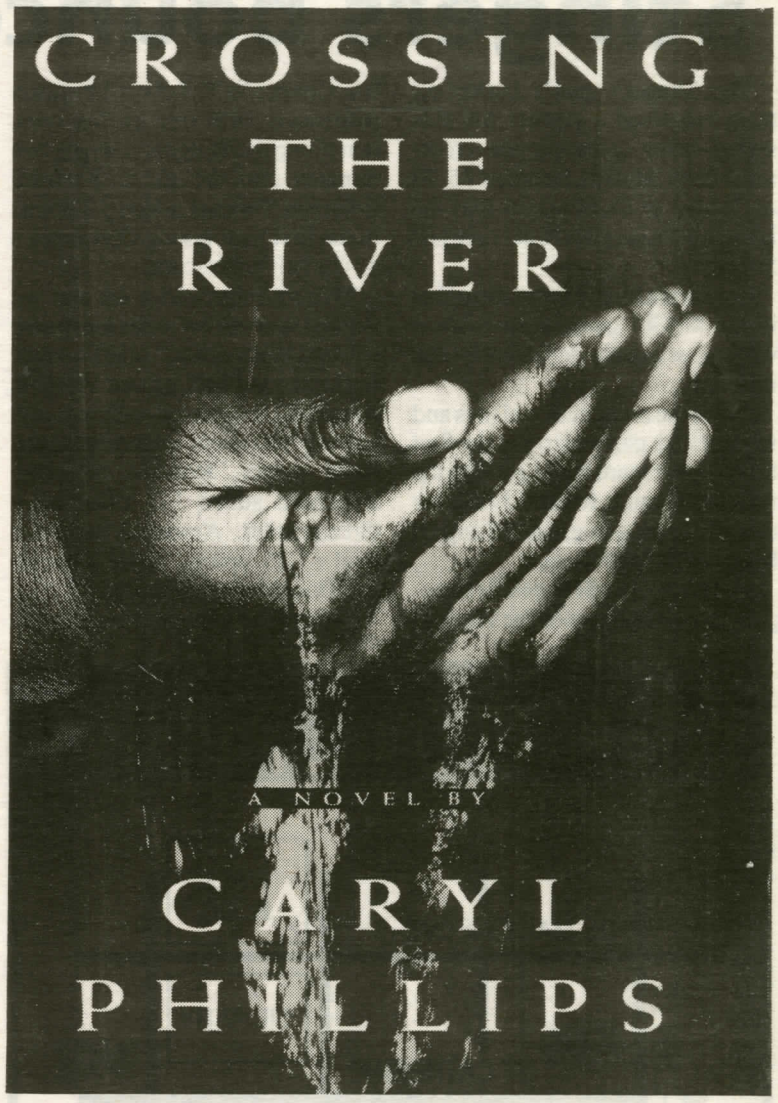
A freed slave, reformed in the image of Christianity goes to Liberia to convert the 'heathen'. An elderly woman goes west to find solace in a newly developing country. An American finds personal acceptance during war, and endures persecution.

These are the children Phillips speaks of, children wandering in search of identity and acceptance, wandering toward their newfound culture and remembering at a distance the dimmed voices of ancestors of a distant continent.

Phillips is also surprising in that his magnification of obscured histories does not place blame. This is not a book of bitterness, but one of love, one that embraces the importance of cultural affinity and consciousness of origin.

Even a slave trader's journal escapes what one would expect to be a scathing portrayal of human barbarity. The ships' captain is portrayed as a sensitive man, one who alternates between plodding entries of supply purchases, dealings with insubordinate crew and his unserving, passionate devotion to his wife. The issue of slavery seems to be a background issue, not even a moral debate, as if the sale of human lives was merely another commodity. And you realize, at the time it was simply that. It's very easy to get caught up in placing blame, to harbour resentment, and want to condemn centuries of brutality and repression. However, Phillips recognizes the value of moving on, and sees more important issues in understanding the experience of his ancestors. He wants to learn from these experiences, people who although silenced, expressed themselves fully in personal spheres providing valid and insightful wisdom for younger generations.

Phillips sees the strength, sees the power of his people. He acknowledges their hardship, but forges ahead and wants to uncover the love that helps them survive. It is this power which will help them endure.



Princeton Prof attacks nihilism

by Jeffrey Markowicz

It is unfortunate, but a reality, that race continues to be a major issue all over the world, and because of the severity of the topic, analysis is crucial. In **Race Matters**, Cornel West discusses relatively recent race-related events, from the beating of Rodney King, to the Clarence Thomas and Anita Hill incident. He also examines a number of different themes fundamental to the struggle of our people, from nihilism in black America, the crisis of black leadership, to black sexuality and looks into solutions to overcoming our obstacles.

West defines nihilism as "the lived experience of coping with a life of horrifying meaningless, hopelessness and (most important) lovelessness." He feels that nihilism is the greatest threat to our community because without hope, we will not be equipped to battle the oppression we face. He attributes a great part of this nihilism to the present economic system which breeds huge enterprises that have a disproportionate amount of capital, power, and perform too large a role in influencing our society and shaping our culture. "...seductive images contribute to the predominance of the market inspired way of life over all others and thereby edge out non-market values-love, care, service to others-handed down by the preceding generations." In writing this, West is illustrating the negative effects advertising has on those living in poverty. More importantly, it shows how these corporations are systematically eroding, and unravelling the plight of our foremothers and forefathers who continually warded off the nihilistic threat by regularly exposing us to "cultural structure of meaning and feeling that created and sustained communities."

West feels that to sustain our community, we must solve the crisis of black leadership. He feels that we cannot afford to have narrow visioned leaders in terms of sexual orientation, their treatment of women and the treatment of other races. West explains that a prophetic framework must be created: "one of moral reasoning with it's fundamental ideals of a coalition strategy and black cultural democracy." This framework calls for solidarity with anyone deeply committed to anti-racist struggle. This unity of the races will not only strengthen the battle, but will also create harmony among other oppressed people. Black cultural democracy rejects homophobia and degradation of women; a madate crucial to any struggle. If leadership falls prey to degradation of women, homophobic or anti-semitist behavior for example, then he, she and the entire attempt to battle racism or prejudical behavior loses its moral creditability.

In discussing our main problems, as a people, West highlights a major problem in our community, and a shortcoming in his book in his failure to shed light on the topic of businesses in our community. It is agreed that we need strong women and men to lead our present state will come politicians. Establishing, sustaining, and perpetuating our own businesses in our community demonstrates a myopic view of our stuggle , and confirms the need to place this concern at the forefront of our agenda.

Besides this omission, **Race Matters** is a well-written, insightful book that tackles a critical topic at a critical time. Cornell West is the author of Prophetic Fragments and Professor of Religion and Director of the Afro-American Studies Program at Princeton University. Both books can be found at Ethnic Origins in Lasalle.

High Profile Week

Watch for these events *For more info call 848-7585*

Alternative Trade Organization with Susan Ward.
•Feb. 01, Tues. 1:15 Simone de Beauvoir.

Community Sponsored Agriculture with Doug Ford, Gaia Farms and Carole Demet from Michaka Farms. An overview and a local perspective.
•Feb. 02, Wed. 6:00 Mugshots.

Energy crisis with Gordon Edwards. Call QPIRG for info on location and time.

Development in the North with Rev. Michael Pitts.
•Feb. 03, Thurs. 5:00 2149 Mackay Annex CI

Don't forget, catch a film and pick up a snack in the Mezzanine during QPIRG High Profile Week.

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Men's basketball:
Stingers bounce McGill and Bishop's

The Stingers men's basketball team remained a perfect 6-0 this season after defeating the cross-town rival McGill Redmen 85-70 on Friday at Currie Gym and the Bishop's Gaiters 90-76 at home last Sunday.

Concordia fought for an early lead in the McGill game despite some very questionable decisions by the referees.

"With the number of whistles and fouls called, particularly in the first half, neither team could get into the flow of the game. It was difficult for the kids to get going," said Stingers head coach John Dore.

McGill's Ryan Schoenhals three-pointer quickly opened the scoring, but Concordia's Robert Ferguson responded with one of his own, launching the Stingers' scoring two minutes into the game. Forward Emerson Thomas added 12 points in the first half, giving Concordia a 45-35 half-time score.

"We've improved a lot and we wanted to come out today and prove we are a better team," said Thomas. In the second half, centre Frédéric Arsenault exploded offensively, scoring 19 points including seven field goals. Rookie Maxime Bouchard added 11, including a three-pointer. Arsenault scored a total of 25 points, while Thomas and Bouchard each scored 17.

"We're the youngest team in the league, age wise, and experience wise, and I think that we have a long way to go to reach our potential," said Dore.

—Marie-Chantal Côté

The Stingers reached the midway point of their league schedule undefeated after a 90-76 victory over Bishop's last Sunday.

"We played our game," said Concordia assistant coach Harvey Liverman. "You've got to give credit to Bishop's. They came out to play." All facets of the Stingers' offence were in full gear as the Stingers outclassed the Gaiters before their home crowd. Concordia's Thomas' 12 points in the first half helped the team to a 44-40 lead.

The Stingers stymied the Gaiter passing game in the second half, routinely intercepting their passes and going in all alone on breakaways. Guard Ferguson sank four field goals and Thomas made seven of eight free throw attempts in the half to ignite the Stingers to a 90-76 triumph. Bishop's came within nine points of Concordia late in the game, but mustered just a single field goal in the final two minutes.

Liverman said the Stingers' turnovers limited them to a 14-point margin of victory.

"When you win by 20, 25 points you don't give as many turnovers," he said. Thomas led all scorers with 19 points. Gaeten Prosper and Ferguson had 13 and 12 points respectively.

—Danny Chan

The Stingers' next game is against the Laval Rouge et Or, Friday, Feb. 4 at 8:30 p.m. at Concordia Gym.

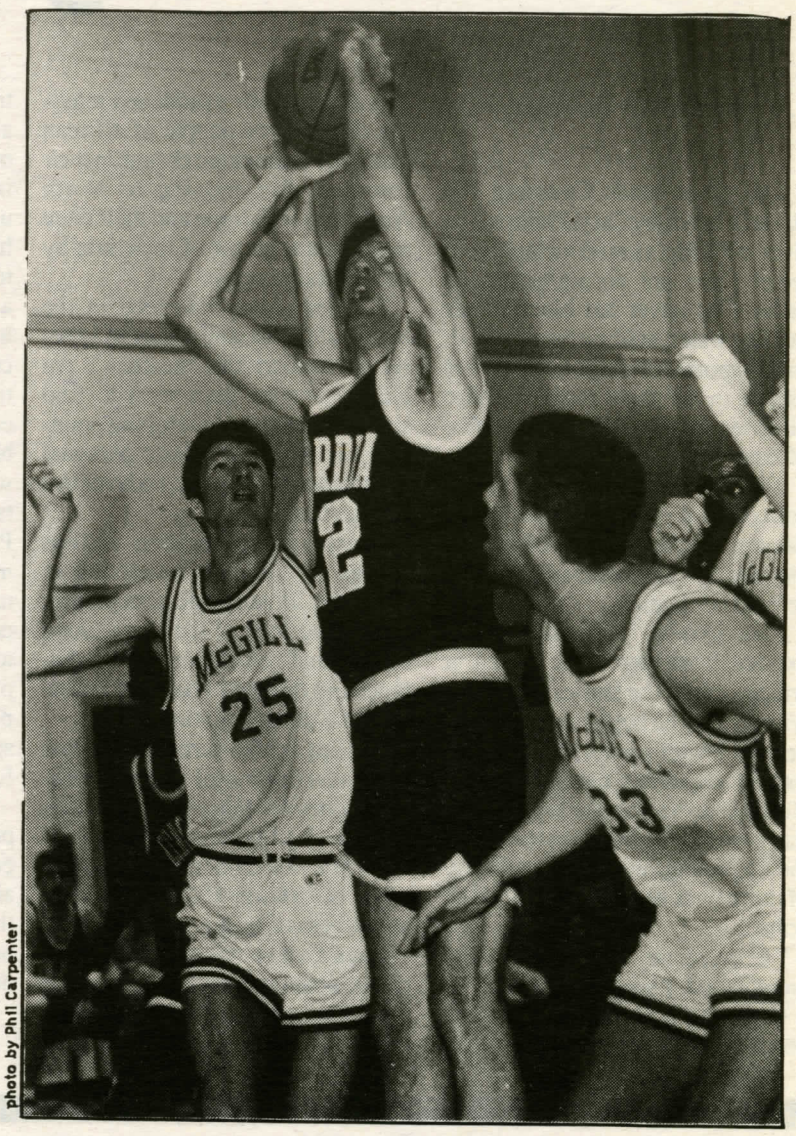

photo by Phil Carpenter

Over The Top: Frederic Arsenault towers above McGill players to score 25 points on Friday

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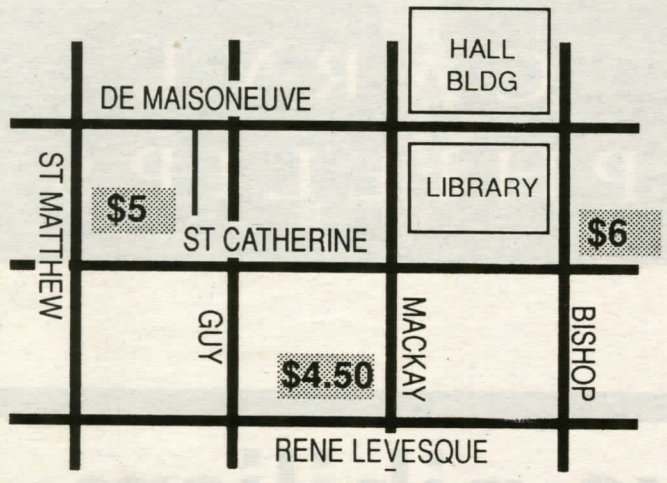

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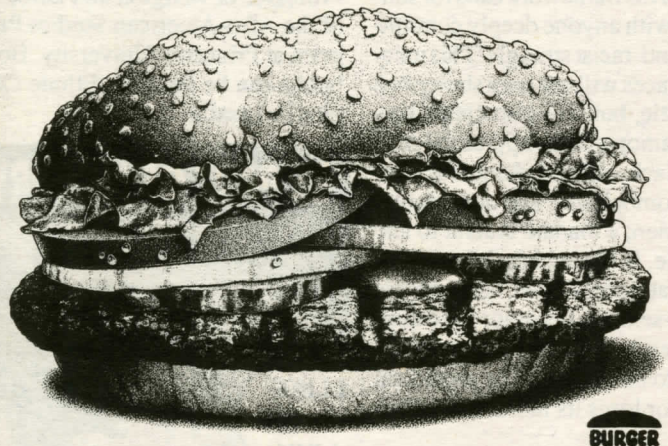

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Basketball team scores season-high 86 points

The Stingers women's basketball team rebounded from a disappointing loss to McGill to salvage a win against Bishop's in a pair of weekend games.

Concordia started the game with a lot of intensity but, as in their last game against Laval, weren't able to keep up the tempo for 40 minutes in their 66-56 loss to the McGill Martlets.

"This game we came out strong, our intensity was really there at the beginning. We were up at the half but it's the beginning of (the second) half that killed us. We didn't come out as intense and we didn't run through our offense," said Stinger guard Sharon Sandy.

Concordia, helped by Sandy's team-high 10 points, led 40-34 at half time. The Stingers' first-half defence was very effective in limiting league-leading scorer Vicky Tessier, who averages 23 points per game, to seven points.

But the second half was not as successful. McGill's improved defence made it difficult for Concordia to score.

"I think our offence was really struggling, and when that happens, we start to compensate for the defensive end, and we take more gambles," said Stingers head coach Mike Hickey.

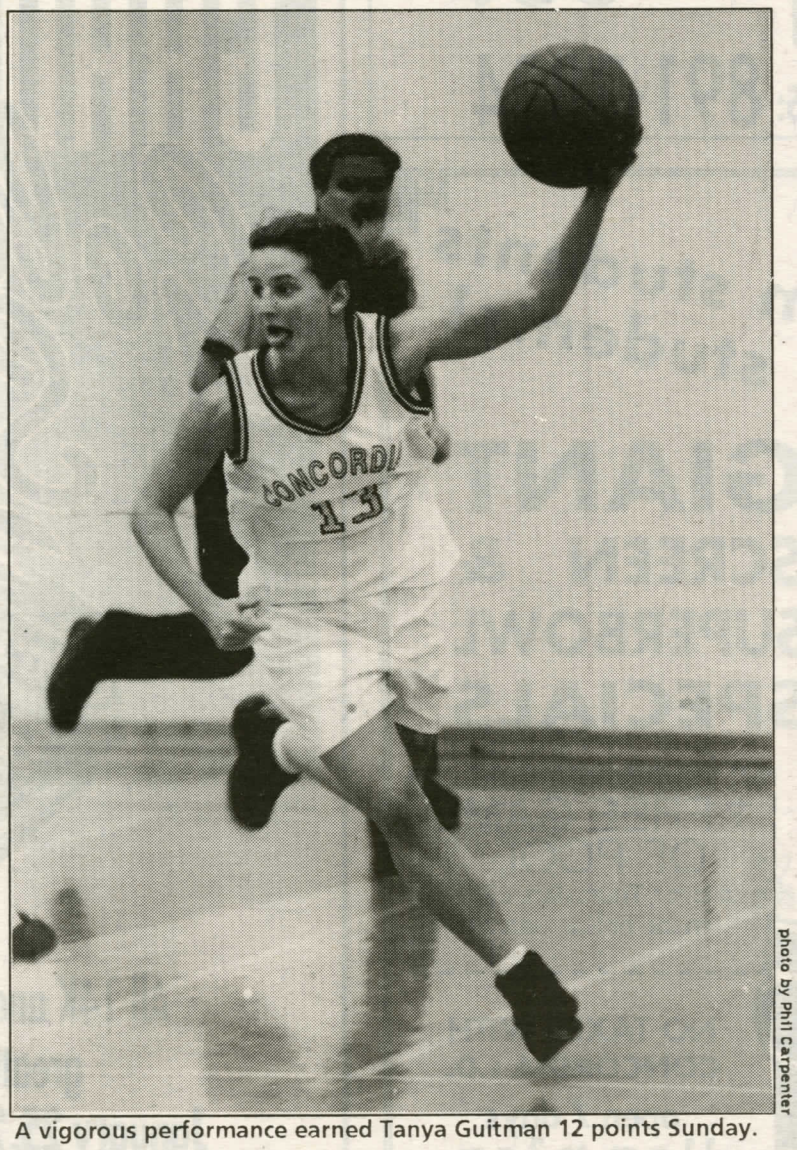
The situation was quickly reflected on the score sheet as the Martlets exploded for 32 points, including 12 by Tessier. Concordia added only 16 points.

"You have to give McGill some credit. They came back and they played very well in the second half," said Hickey. McGill's top scorer, Tessier, managed 19 points while Concordia's best was Sandy with 14.

—Marie-Chantal Côté

• • •

Forward Patricia Demers' season-high 23 points helped the Stingers motor past the Bishop's Lady Gaiters 86-54. Concordia built a 16-5 lead just five minutes into the game and never looked back.



A vigorous performance earned Tanya Guitman 12 points Sunday.

photo by Phil Carpenter

"We controlled the game and today we got off to a good start," said coach Hickey. The 18-point first-half performance by Demers, capped by an 11-point run in the last seven minutes, gave the Stingers a 42-33 lead at the half.

In the second half, Concordia forward Julie Kinsella came off the bench to record eight points and Sabrina Gaspari added seven. The Lady Gaiters could not establish any momentum and were outshot and outscored 44-21.

With the win, the Stingers have evened their record at 3-3. Their 86 points in last Sunday's game established a new season high but Hickey said the team will work on their running offense.

"We took shots too quickly sometimes. We have to establish inside then go outside. Too often, we go outside first," Hickey said.

Other high scorers for Concordia include Tanya Guitman with 12 and Sharon Sandy with 11. Melissa Frankovitch's 11 points topped Bishop's.

The Stingers' next game is against the Laval Rouge et Or on Friday, February 4 at 6:30 p.m. at Concordia Gym.

—Danny Chan

Men's hockey team splits weekend matches

While Concordia may not be the tip of the iceberg, Toronto head coach Paul Titanic's team was sunk just the same.

With the exception of a setback at the hands of McGill recently, the men's hockey team had been on a roll and things didn't change this game as the Stingers beat the Varsity Blues 5-1 last Friday night. The 150 fans at the Loyola Rink saw their team give the Blues a good drubbing, both in the figurative and literal meanings of the word.

First, the figurative.

Daniel Queenton, opened the scoring for the Stingers in the first period when he picked the top corner over the shoulder of Blues' goaltender Jim Boulieris.

Boulieris' luck went from bad to worse when he decided to play wandering goalie and the Stingers didn't play along. Daniel Picard to Pierre Fillion and suddenly it's 2-0 Concordia.

Wait, there's more.

Bill Lees and Dave Szabo each converted before the siren brought an end to the first period with a 4-0 score showing on the board and a 19-to-7 edge for the Stingers on the shot clock. Was Concordia goalie Angelo Karitsiotis going to duplicate Lesley Jordan's feat of a shut-out?

Unfortunately, no.

After Lees scored his second of the game in the third period, Blues winger John Andersen broke the shut-out four seconds into a Toronto power play.

Now, the literal.

With five minutes left in the game, a major brawl erupted between the two teams. Four fights and many punches later the game resumed and mercifully ended.

—Frank Ivancic

Three third-period goals by the University of Guelph Gryphons downed Concordia's men's hockey team 5-3 and Stingers head coach Yves Beaucage was disappointed with his team's calibre of play.

"There's not one team in this country better than my club — I still believe that," Beaucage said. "(But) we are our worst enemies. We did not forecheck properly. We did not have the drive and the fire inside us to win."

Concordia trailed 1-0 after one period before Dave Szabo tied the score at one. The Stingers went up 2-1 on Patrice Martineau's breakaway shot at 17:04 of the second.

Concordia and Guelph exchanged goals, giving the Stingers a 3-2 advantage.

But Concordia imploded. Consecutive minor penalties forced Concordia to kill two straight penalties, denying the Stingers the chance to add to their lead. Guelph soon tied the score at three. A one-on-three Gryphons rush produced the winning goal.

"The guy (Guelph's Rob Thorpe) went one-against-three. There's no reason why the guy should have went in and beaten three guys. It's unacceptable at this level and at this stage of the game," said Beaucage. An empty-net goal secured Guelph's 5-3 victory.

The loss leaves the Stingers one point out of the cellar after division-rivals McGill and Ottawa won that afternoon.

Said Beaucage, "We missed the boat today for that."

The Stingers host the Royal Military College Redmen on Sunday, January 30 at 3 p.m. at Loyola Arena.

—Danny Chan

Women's hockey team simply unstoppable

by Frank Ivancic

Last Friday at the Loyola Rink, the UQTR Patriotes showed the Concordia Stingers why they are second in the league in scoring.

The Patriotes got 22 shots on net. No goals, mind you, but 22 tirs aux buts nonetheless. Final score: Concordia 7, UQTR 0.

While Stingers netminder Lesley Jordan was playing the part of the thief against the Pats' shooters, Concordia forward Cammi Granato was smoking offensively with a three-goal performance.

Guess you can call this one 'Smokey and the Bandit.'

It could have been even more of a turkey shoot for Concordia were it not for some quality saves the Patriotes' goaltender made throughout the game. Not to be outdone by her counterpart, Jordan made a number of sparkling stops of her own. Just ask Patriote Jessica Daneau who was turned away by the Stinger backstop in quick succession in the first period, when UQTR was still in this game.

"She's a good goalie," Head coach Les Lawton said. "Whenever she goes out there, she plays really well and she prepares properly."

Jordan, who is the back-up behind teammate Marie-Claude Roy, took her performance in stride.

"You could always use another one." Jordan said jokingly about the shut-out. "I think I'm pretty lucky because the goalie I play behind (Roy) is just phenomenal and I've learned a lot from her."

Other scorers for the Stingers were Ginnie Brulé, Elaine Bédard, Nancy Deschamps and Carrie Barkley.

The Stingers' next game is against the McGill Martlets on Saturday, January 29 at 6:30 p.m. at McConnell Winter Arena.

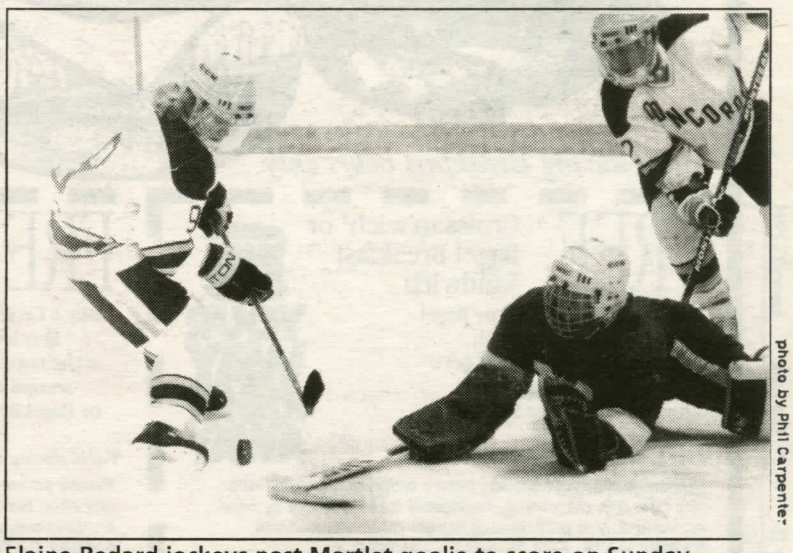


photo by Phil Carpenter

Elaine Bedard jockeys past Martlet goalie to score on Sunday.

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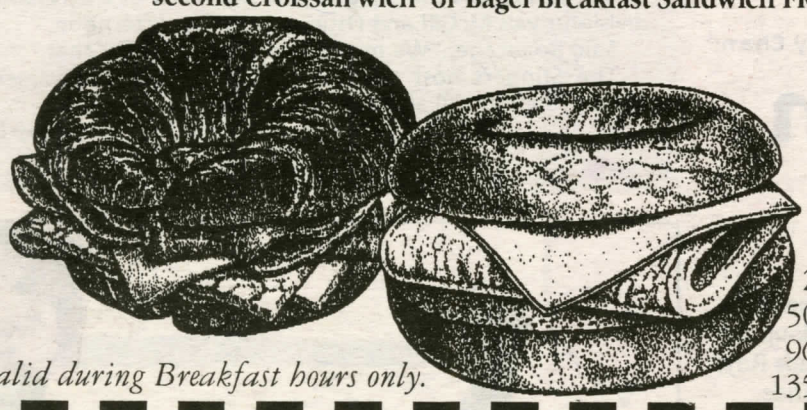

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